A SPELLING AND PRONOUNCING CATECHISM.

abcdefghijklmn
opqrſstuvwxyz

ABCDEF GHIJKLM
NOPQRST UVWXYZ

abcdefghijklmnopq
rſstuvwxyz

hbd pq ji ll ff nu as
rt ÿv mw eco gkxz

BR AV CG FE MW NZ

a e i o u w y

b—d p—q

By ALEXANDER BARRIE,
ENGLISH TEACHER, WRITERS' COURT, EDINBURGH;
Author of the School Dictionary, Engliſh Grammar,
Engliſh Collection, and Child's Aſſiſtant.

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2] a. Hāte hăt hâll làrge, e. thēſe thĕn thêre hèr, i. pīne pĭn ſîr gìrd, o. nōte nŏt ſtörm dô dòne, u. cūbe cŭb bûſh, w. wẽ fẽw, y. tr̄y hўm*n*; ablé hid*e*ous fil*i*al *ch*ord *ch*aiſe mu*ſe* *th*y ac*ti*on *w*hole ex*a*ct.

Vowels not marked are ſilent.

Vowels marked thus é are indiſtinctly ſounded, as in ablé.

Italic *e* and *i* ſound like initial *y*, as in hid*e*ous, fil*i*al.

Roman ch ſound tſh, as in church.—*ch* ſound *ſh* when the *c* is Italic, as in *c*haiſe.—*ch* ſound *k* when the *h* is Italic, as in c*h*ord.

Italic *th* ſound ſoft as in *th*y.—Roman th ſound hard as in hath.

Italic *x* ſounds *gz*, as in ex*a*ct.—Roman x ſounds ks, as in vex.

C ſounds ſoft before *e*, *i*, and *y*, as in certain, civil, cygnet.—And hard before *a*, *o*, *u*, *l*, *r*, and when it ends a word, as in caſt, coſt, cut, clad cry, public.

Roman g ſounds ſoft before *e*, *i*, and *y*, as in gem, gin, gybe;—Italic *g* ſounds hard before *e*, *i*, and *y*, as in *g*et, *g*ive, boggy.

Italic *ce*, *ci*, *cy*, *ſi* and *ti* ſound *ſh*, as in oc*e*an, ſoc*i*al, halc*y*on, pen*ſi*on, ac*ti*on;—Roman ſi ſounds zh as in concluſion, alſo Italic *ſ* before u, as in pleaſure.

Italic *ſ* ſounds *z*, as in mu*ſe*.

Italic *i* before a conſonant and *y* take the ſound of initial y before them, as in gu*i*de, ſk*y*; pron. gў̄d, ſkў̄.

Gh and ph commonly ſound *f*, as in laugh, phraſe.

W is ſilent before *r*; alſo before *h* when Italic.

In other poſitions Italic conſonants are ſilent.

Pr. ſignifies pronounced.

Words of ONE *ſyllable, which occur in the Shorter Catechiſm.*

	ăm	ăct	bŭt	börn	bö͡w
ăn	ănd	ăſs	by̆	bōth	beār
ăs	àre	àrt	briṅg	bē	breāk
ăt	âll	ăſk	bröugh*t*	böûnd	brĕad

blòod	fûll	ĭs	mŭch	rûle	trûth
chiēf	fōurth	ĭn	māke	rīght	thêre
còmes	fifth	ĭt	mē	rĕſt	thăn
cŭrſe	fàr	jŭdge	mȳ	rĕad	trûe
Chrīſt	fâlſe	jöў	mĕn	ſòn	thrēe
crŏſs	frāme	kĭng	mēans	ſāme	thēſe
chŭrch	fōrth	kēep	mŭſt	ſpāce	thĭngs
còme	fēed	knōw	newˇ	ſĭx	thêir
dô	förm	knōwn	nŏt	ſĭn	trēe
dòth	Gŏd	kĭll	nō	ſō	thêy
dāy	ghōſt	kĕpt	nŏr	ſòme	thăt
dĭd	gôod	līfe	nāme	ſōul	thĭs
dĕath	guĭlt	lĕft	nīnth	ſīght	thĕm
dĕad	grāce	lâw	nēar	ſtĭll	twô
dīe	grāves	lŏſt	of	ſhăll	tīme
dūe	gātes	lēave	pr. ŏv	ſŭm	thîrd
döwˇn	grīēf	Lörd	ōld	ſtrĕngth	tĭll
dēed	grōwth	lōw	one	ſhălt	tĕn
drĭnk	gĭve	lăſt	pr. wˇòn	ſèrve	thēe
drâw	gĭft	lĭve	ōwn	ſŭch	thöû
dòne	höwˇ	lòve	öûr	ſēa	tâught
dĕbts	hĭm	lănd	öût	ſĕt	thȳ
ĕnd	hăth	lŏng	once	ſĭxth	tāke
ēat	hĭs	lāy	pr. wˇòns	ſpēech	thöughts
èarth	hăd	līves	ŏn	ſtēal	tĕnth
êighth	hē	lĕſt	ŏx	ſĭnce	tŭrn
pr. êighth	hĕll	lēad	ŏr	ſĕnſe	thrôugh
fŏr	hèr	măn	păſs	ſīgns	thīne
fîrſt	hănd	māy	pāin	ſēal	thĕnce
fĕll	hăve	mōre	prīēſt	ſhoûld	ŭs
frŏm	heàrt	māle	pēace	ſāke	ŭp
frûit	höûſe	mōſt	pūre	ſāints	ūſe
fâll	hāte	māde	prāy	thĕ	vāin
fāith	hōld	mēre	prāiſe	tô	wˇhât
flōw	hèard	mīnd	qûĭck	tēach	wˇē
frēe	hĕlp				

w̆ord	w̆i*th*	w̆ĕre	*wh*ô	w̆ēek	w̆īne
w̆hĭch	w̆īſe	w̆ânt	w̆ôm*b*	w̆ĕalth	w̆oû*l*d
w̆ill	w̆â*s*	*wh*ōle	w̆ȯrld	w̆īfe	yĕt
w̆ȯrks	w̆hĕn	*wr*àth	w̆āy	*wh*ôm	zēal

WORDS *exceeding* ONE SYLLABLE.

GLō'rĭ-fy ĕn-jöy'	Gŏd'hĕad	ō'vèr
ĕv'èr	Fà'*th*èr	crea'tu*re*s
gĭv'én	hō'lў	pr. crēa'tўŭr*s*
dĭ-rĕct'	ſŭb'ſtănce	pöw'èr-fûl
cŏn-tāin'ĕd	ē'qûăl	prē-*ſ*èrv'ĭng
ſcrip'ture*s*	glō'rў	gòv'èrn ĭng
pr. ſcrĭp'tўŭr*s*	dē-crēe*s*'	ăc'*ti*ȯns
tĕſ'tă-mĕnt	pŭr'pòſe	ſpĕ'*ci*ăl
ōn'lў	ăc-cȯrd'ĭng	ĕx'ĕr-cī*ſe*
prĭn'cĭ-păl-lў	cöûn'ſĕl	tō'*w*ărd*s*
bē-liēve'	w̆hêre-bў'	ĕſ-tāte'
cŏn-cèrn'ĭng	fōre-ör-dāin'ĕd	w̆hêre-ĭn'
dū'tў	w̆hât'ſō-ĕv-èr	ĕn'tèr-ĕd
rē-qûīre*s*'	ĕx'ē-cūte	ĭn'tô
ſpĭr'ĭt	ĕx'ē-cūt-ĕth	cȯv'ē-năn*t*
ĭn'fĭn-ĭte	crē-ā'*ti*ȯn	ŭp-ŏn'
ē-tèr'năl	prȯv'ĭ-dĕnce	cŏn-dĭ'*ti*ȯn
ŭn-chānge'ă-blé	māk'ĭng	pèr'fĕct
bę'ĭng	nȯth'ĭng	ō-bē'di*e*nce
w̆ĭſ'dòm	vĕr'y	ſŏr-bĭd'ĭng
pöw'èr	crē-āte'	ē'vil
hō'lĭ-nĕſs	crē-āt'ĕd	pā'rĕnts
jŭſ'tĭce	fē'māle	cŏn-tĭn'ūe
gôo'dnĕſs	ăf'tèr	frēe'dòm
lĭv'ĭng	ĭm'āge	ſĭn'nĭng
măn'y	*k*nŏw'lĕdge	ă-gāinſt'
pèr'ſòn*s*	rī*gh*t'*e*oŭſ-nĕſs	ăn'y
	dō-mĭn'*ti*ȯn	

. pĭne pĭn ſîr gìrd, o. nōte nŏt ſtörm dô dòne,
ſilial chord chaiſe muſe thy action whole exact.

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cŏn-förm'ĭ-tў
ŭn'tô
trănſ-grĕſ'ſiòn
ēat'ĭng
fŏr-bĭd'dén
măn-kind'
Ad'ăm's
hĭm-ſĕlf'
pŏſ-tĕr'ĭ-tў
dē-ſcĕnd'ĭng
ör'dĭ-nă-rў
gĕn-ĕr-ā'tiòn
ſĭn'nĕd
mĭſ'èr-ў
cŏn-ſĭſts'
ſĭn'fûl-nĕſs
whêre-ĭn-tô'
ō-rĭg'ĭ-năl
cŏr-rŭp'tiòn
na'ture
pr. nā'tўŭr
cŏm'mòn-lў
câll'ĕd
tô-gĕth'èr
ăc'tū-ăl
prō-cēed'
cŏm-mū'niòn
ŭn'dèr
lī'ă-blé
mĭſ'èr-ĭes
ĭt-ſĕlf'
pĕr'ĭſh
hăv'ing
plĕaſ'ŭre

ē-tèr'nĭ-tў
ē-lĕct'ĕd
ĕv-èr-lăſt'ĭng
ĕn'tèr
dē-lĭv'èr
ſăl-vā'tiòn
Rē-dēem'èr
ē-lĕct'
Jē'ſŭs
bē-cāme'
cŏn-tĭn'ū-ĕth
dĭſ-tĭnct'
bē-còme'
tāk'ĭng
bŏd'ў
rēa'ſŏn-ă-blé
cŏn-cēiv'ĕd
vìr'gĭn
Mā'rў
whĭth-öût'
ŏf'fĭ-cĕs
prŏph'ĕt
hū-mĭl-ĭ-ā'tiòn
ĕx-âl-tā'tiòn
rē-vēal'ĭng
ŏf'fèr-ĭng
ſăc'rĭ-fīce
ſăt'ĭs-fў
dĭ-vīne'
rĕc-ŏn-cīle'
cŏn-tĭn'ū-ăl
ĭn-tèr-cĕſ'ſiòn
ſŭb-dū'ĭng
rûl'ĭng

dē-fĕnd'ĭng
rē-ſtrāin'ĭng
cŏn'quèr-ĭng
ĕn'ē-mĭes
cŏn-ſĭſt'ĕd
ŭn-dèr-gō'ĭng
cŭrſ'ĕd
bur'i-ed
pr. bĕr'ĭ-ĕd
cŏn-tĭn'ū-ĭng
cŏn-ſĭſt'ĕth
rĭſ'ĭng
ă-gāin'
ăſ-cĕnd'ĭng
hĕav'én
ſĭt'tĭng
còm'ĭng
pàr-tāk'èrs
rē-dĕmp'tiòn
pŭr'chăſ-ĕd
ĕf-fĕc'tū-ăl
ăp-plĭ-cā'tiòn
ăp-plў'
ăp-plī'ĕth
whòrk'ĭng
thêre-bў'
ū-nīt'ĭng
câll'ĭng
cŏn-vĭnc'ĭng
ĕn-līght'én-ĭng
rē-newˊĭng
pèr-ſûāde'
ĕn-ā'blé

ĕm-brāce' rĕ*ſ*-ŭr-rĕc'*ti*òn glō'rĭ fȳ-ĭng
frēe'lў rāi*ſ*'ĕd gĭv'ĭng
ŏf'fèr-ĕd ō'pén-lў ſpĕ'*ci*ăl-lў
gŏſ'pĕl ăc-*k*nŏw'lĕdg-ĕd ſē'ĕth
bĕn'ē-fĭts ăc-qûĭt'tĕd tāk'ĕth
ĕf-fĕc'tū-ăl-lў jŭdge'mĕnt nō'tĭce
pàr-tāke' pèr'fĕct-lў dĭſ-plēa*ſ*'ĕd
jŭſ-tĭ-fĭ-cā'*ti*on blĕſſ'ĕd ſĕc'ònd
ă-dŏp'*ti*òn ĕn-jöў'mĕnt grāv'én
ſănc-tĭ-fĭ-cā'*ti*òn rē-qûīr'ĕth līke'nĕſs
ſĕv'èr-ăl rē-vēal'ĕd ă-bòve'
ēi'*th*èr rē-vēal' bē-nēa*th*'
ăc-còm'pă-nў mŏr'ăl ẅâ'tèr
pàr'dón-ĕth ſŭm'mă-rĭ-lў *th*ў-ſĕlf'
ăc-cĕpt'ĕth cŏm-prē-hĕnd'ĕd jĕal'oŭs
rīg*h*t'*e*oŭs còm-mănd'mĕnts vĭ*ſ*'ĭt-ĭng
ĭm-pūt'ĕd nêig*h*'boŭr ĭn-ĭq'ûĭ-tў
rē-cēiv'ĕd öûr-ſĕlve*s*' chĭl'drĕn
ă lōne' prĕf'ăce ſhōw'ĭng
nŭm'bèr E'gўpt mèr'cў
prĭv'ĭ-lĕg-ĕ*s* bŏnd'āge thöû'ſănds
rē-new'ĕd tēach'ĕth rē-cēiv'ĭng
ĕn-ā'blĕd bē-câuſe' ŏb-*ſ*èrv'ĭng
ăſ-ſūr'ănce *th*ĕre'fōre kēep'ĭng
cŏn'*ſci*ĕnce òt*h*'èr ĕn-tīre'
ĭn-crēaſe' bē-fōre' rē-lĭg'*i*oŭs
pèr-ſē-vē'rănce ăc-*k*nŏw'lĕdge ör'dı-năn̆c-ĕs
*th*êre-ĭn' rē-qûīr'ĕd ăp-pöĭnt'ĕd
bē-līēv'èr*s* ẅòr'ſhĭp rēa*ſ*'óns
rē-cēive' ăc-cörd'ĭng-lў ăn-nĕx'ĕd
ĭm-mē'dı-āte-lў f ŏr-bĭd'dĕth ſòv'ĕr-êign-tў
bŏd'ĭe*s* dē-nў'ĭng prō-prī'ē-tў
ū-nīt'ĕd ẅòr'ſhĭp-pĭng guĭlt'lĕſs

rèv'ĕr-ĕnd
tī'tlé*s*
ăt'trĭ-būtes
prō-fān'ĭng
ă-bū*ſ*'ĭng
māk'ĕth
höw̆-ĕv'èr
breāk'èr*s*
ĕf-cāpe'
pŭn'ĭſh-mĕnt
ſŭf'fèr
rē-mĕm'bèr
ſăb'băth-dāy
lā'boŭr
ſĕv'ĕnth
dâug*h*'tèr
ſèr'vănt
căt'tlé
ſtrān'gèr
w̆ĭ*th*-ĭn'
rĕſt'ĕd
w̆hêre'fōre
hăl'lōw-ĕd
ĕx-prĕſſ'lў̆
ſĕv'én
w̆ēek'lў̆
bē-gĭn'nĭng
*ch*rĭſt'*ĭ*ăn
ſăne'tĭ-fī-ĕd
rĕſt'ĭng
w̆òrld'lў̆
ĕm-plöў̆'mĕnts
rĕc-rē-ā'*ti*òn*s*
lâw'fûl

ſpĕnd'ĭng
pŭb'lĭc
prī'vāte
ĕx'ĕr-cī*ſ*-ĕ*s*
ĕx-cĕpt'
tāk'én
nē-cĕſ'ſĭ-tў̆
ō-mĭſ'*ſi*òn
cāre'lĕſs
pèr-f örm'ănce
dū'tĭe*s*
ī'dlé-nĕſs
dô'ĭng
ſĭn'fûl
ŭn-nĕc'ĕſ-ſă-rў̆
ă-böût'
ăl-löw̆'ĭng
chăl'lĕng-ĭng
ĕx-ăm'plé
blĕſſ'ĭng
*b*ŏn'oŭr
mò*th*'èr
gĭv'ĕth
prē-*ſ*èrv'ĭng
pèr-f örm'ĭng
bē-lŏng'ĭng
ĕv'èr-ў̆
plāc'ĕ*s*
rē-lā'*ti*òn*s*
ſū-pē'rĭ-òr*s*
ĭn-fē'rĭ-òr*s*
ē'qûăl*s*
nē-glĕct'ĭng
bē-lŏng'ĕth

prŏm'ĭſe
prŏſ-pĕr'ĭ-tў̆
ĕn-dĕav'oŭr*s*
prē-*ſ*èrve'
ă-w̆āy'
ŭn-jŭſt'lў̆
tĕnd'ĕth
*th*êre-ŭn-tô'
cŏm-mĭt'
ă-dŭl'tèr-ў̆
prĕ*ſ*-èr-vā'*ti*òn
chāſ'tĭ-tў̆
bē-hāv'*i*oŭr
ūn-chāſte'
prō-cūr'ĭng
f ŭr'*th*èr-ĭng
öût'w̆ârd
hĭn'dèr
w̆ĭt'nĕſs
mai̇n-tāin'ĭng
prō-mōt'ĭng
bē-tw̆ēen'
ĕſ-pĕ'*ci*ăl-lў̆
beār'ĭng
prĕj-ū-dĭ'*ci*ăl
ĭn-jū'rĭ-oŭs
còv'ĕt
cŏn-tĕnt'mĕnt
chàr'ĭ-tă-blé
dĭſ-cŏn-tĕnt'mĕnt
ĕn'vў̆-ĭng
griēv'ĭng
ĭn-ör'dĭ-nāte
mō'*ti*òn*s*

8] a. Hāte hăt hâll làrge, e. thēſe thĕn thêre hèr, i. pīne pĭn ſîr gìrd, o. nōte nŏt ſtörm dô dòne, u. cūbe cŭb bûſh, w. ẅe feẅ, y. trȳ hym*n*; ablé hid*e*ous fil*i*al ch*o*rd ch*a*iſe mu*ſe* th*y* act*i*on ẅhole ex*a*ct.

ăf-fĕc'*ti*ò*n*ſ
ā'blé
dāi'lў
ē'qûăl-lў
hêi'noŭs
*th*ĕm-ſĕlve*s*'
ăg-gră-vā'*ti*o*n*ſ
dē-ſèrve'
dē-ſèrv'ĕth
rē-qūīre'
rē-pĕnt'ăn*c*e
dĭl'ĭ-gĕnt
cŏm-mū'nĭ-cāt-ĕth
ſāv'ĭng
ſĭn'nèr
ăp-prē-hĕn'ſi*o*n
hā'trĕd
ſăc'ră-mĕnts
prāy'èr
rēad'ĭng
prēach'ĭng
cŏn-vĕrt'ĭng
buĭld'ĭng
còm'fòrt
ăt-tĕnd'
dĭl'ĭ-gĕnce
prĕp-ă-rā'*ti*o*n*
prăc'tĭſe
vìr'tūe
ăd-mĭn'ĭſ-tèr
ẅòrk'ĭng
ĭn'ſtĭ-tūt-ĕd
ſĕn'ſĭ-blé
rĕp-rē-ſĕnt'ĕd
ſēal'ĕd
ăp-plī'ĕd
băp'tĭſm
ſŭp'pèr
ẅâſh'ĭng
ſĭg'nĭ-fў
ĭn-gràft'ĭng
pàr-tāk'ĭng
ĕn-gāge'mĕnt
ăd-mĭn'ĭſ-tèr-ĕd
vĭſ'ĭ-blé
prō-fĕſs'
ĭn'făn*t*s
mĕm'bèr*s*
băp-tīz'ĕd
ăp-pöint'mĕnt
ſhōw'ĕd
ẅòr'*th*ў
rē-cēiv'èr*s*
cör'pō-răl
càr'năl
măn'nèr
ſpĭr'ĭt-ū-ăl
noŭr'ĭſh-mĕnt
ẅòr'*th*ĭ-lў
ĕx-ăm'ĭne
dĭſ-cèrn'
ŭn-ẅòr'*th*ĭ-lў
dē-ſīre*s*'
ă-grēe'ă-blé
cŏn-fĕſ'ſi*o*n
thănk'fûl
ăc-knŏẅ'lĕdge-mĕnt
dĭ-rĕc'*ti*o*n*
dĭſ-cī'plé*s*
rĕv'ĕr-ĕnce
cŏn'fĭ-dĕnce
rĕad'ў
pē-tĭ'*ti*o*n*
dĭſ-pō*ſe*'
kĭng'dòm
ſā'tăn's
dē-ſtröў'ĕd
ăd-văn*c*'ĕd
hāſt'én-ĕd
ẅĭll'ĭng
ō-bĕy'
ſŭb-mĭt'
ān'gĕl*s*
cŏm'pē-tĕnt
pōr'*ti*o*n*
fŏr-gĭve'
dĕ*bt*'ò*r*s
pàr'dón
răt*h*'èr
ĕn-coŭr'āg-ĕd
tĕm*p*-tā'*ti*o*n*
tĕm*pt*'ĕd
ſŭp-pōrt'
cŏn-clū'ſi*o*n
ĕn-coŭr'āge-mĕnt
ăſ-crīb'ĭng
tĕſ'tĭ-mòn-ў
ă-mĕn'

THE

SHORTER CATECHISM.

1. Q. *WHAT is the chief end of man?*

A. Man's chief end is to glorify God, and to enjoy him for ever.

2. Q. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the ſcriptures of the Old and New Teſtament, is the only rule to direct us how we may glorify and enjoy him.

3. Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

4. Q. *What is God?*

A. God is a ſpirit, infinite, eternal, and unchangeable, in his being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.

5. Q. *Are there more Gods than one?*

A. There is but one only, the living and true God.

6. Q. *How many perſons are there in the Godhead?*

A. There are three perſons in the Godhead, the Father, the Son, and the Holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equal in power and glory.

7. Q. *What are the decrees of God?*

A. The decrees of God are his eternal purpoſe according to the counſel of his will, whereby, for his own glory, he hath fore-ordained whatſoever comes to paſs.

8. Q. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

9. Q. *What is the work of creation?*

A. The work of creation is, God's making all things of nothing, by the word of his power, in the ſpace of ſix days, and all very good.

10. Q. *How did God create man?*

A. God created man, male and female, after his own image, in knowledge, righteouſneſs and holineſs, with dominion over the creatures.

11. Q. *What are God's works of providence?*

A. God's works of providence, are his moſt holy, wiſe, and powerful preſerving and governing all his creatures and all their actions.

12. Q. *What ſpecial act of providence did God exerciſe towards man in the eſtate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death.

13. Q. *Did our firſt parents continue in the eſtate wherein they were created?*

A. Our firſt parents, being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God.

14. Q. *What is ſin?*

A. Sin is any want of conformity unto, or tranſgreſſion of the law of God.

15. Q. *What was the ſin whereby our firſt parents fell from the eſtate wherein they were created?*

A. The ſin whereby our firſt parents fell from the eſtate wherein they were created, was their eating the forbidden fruit.

16. Q. *Did all mankind fall in Adam's firſt tranſgreſſion?*

A. The covenant being made with Adam, not only for himſelf, but for his poſterity; all mankind, deſcending from him by ordinary generation, ſinned in him, and fell with him, in his firſt tranſgreſſion.

17. Q. *Into what eſtate did the fall bring mankind?*

A. The fall brought mankind into an eſtate of ſin and miſery.

18. Q. *Wherein consists the sinfulness of that estate whereinto man fell?*

A The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

19. Q. *What is the misery of that estate whereinto man fell?*

A All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

20. Q. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

21. Q. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be God and man, in two distinct natures, and one person for ever.

22. Q. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

23. Q. *What offices doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

24. *Q. How doth Chriſt execute the office of a prophet?*

A. Chriſt executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our ſalvation.

25. *Q. How doth Chriſt execute the office of a prieſt?*

A. Chriſt executeth the office of a prieſt, in his once offering up of himſelf a ſacrifice, to ſatisfy divine juſtice, and reconcile us to God, and in making continual interceſſion for us.

26. *Q. How doth Chriſt execute the office of a king?*

A. Chriſt executeth the office of a king, in ſubduing us to himſelf, in ruling and defending us, and in reſtraining and conquering all his and our enemies.

27. *Q. Wherein did Chriſt's humiliation conſiſt?*

A. Chriſt's humiliation conſiſted in his being born, and that in a low condition, made under the law, undergoing the miſeries of this life, the wrath of God, and the curſed death of the croſs, in being buried, and continuing under the power of death for a time.

28. *Q. Wherein conſiſteth Chriſt's exaltation?*

A. Chriſt's exaltation conſiſteth in his riſing again from the dead on the third day, in aſcending up into heaven, in ſitting at the right hand of God the Father, and in coming to judge the world at the laſt day.

29. *Q. How are we made partakers of the redemption purchaſed by Chriſt?*

A. We are made partakers of the redemption purchaſed by Chriſt, by the effectual application of it to us by his Holy Spirit.

30. *Q. How doth the Spirit apply to us the redemption purchaſed by Chriſt?*

A. The Spirit applieth to us the redemption purchaſed by Chriſt, by working faith in us, and thereby uniting us to Chriſt in our effectual calling.

31. *Q. What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our ſin and miſery, enlightening our minds in the knowledge of Chriſt, and renewing our wills, he doth perſuade and enable us to embrace Jeſus Chriſt, freely offered to us in the goſpel.

32. *Q. What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called, do, in this life, partake of juſtification, adoption, and ſanctification, and the ſeveral benefits, which in this life, do either accompany or flow from them.

33. *Q. What is juſtification?*

A. Juſtification is an act of God's free grace, wherein he pardoneth all our ſins, and accepteth us as righteous in his ſight, only for the righteouſneſs of Chriſt imputed to us, and received by faith alone.

34. *Q. What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the ſons of God.

35. *Q. What is ſanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto ſin, and live unto righteouſneſs.

36. Q. *What are the benefits which in this life do accompany or flow from juſtification, adoption, and ſanctification?*

A. The benefits which in this life do accompany or flow from juſtification, adoption, and ſanctification, are, aſſurance of God's love, peace of conſcience, joy in the Holy Ghoſt, increaſe of grace, and perſeverance therein to the end.

37. Q. *What benefits do believers receive from Chriſt at death?*

A. The ſouls of believers are at their death made

perfect in holineſs, and do immediately paſs into glory: and their bodies, being ſtill united to Chriſt, do reſt in their graves till the reſurrection.

38. Q. *What benefits do believers receive from Chriſt at the reſurrection?*

A. At the reſurrection, believers, being raiſed up in glory, ſhall be openly acknowledged and acquitted in the day of judgement, and made perfectly bleſſed in the full enjoyment of God to all eternity.

39. Q. *What is the duty which God requireth of man?*

A. The duty which God requireth of man is obedience to his revealed will.

40. Q. *What did God at firſt reveal to man for the rule of his obedience?*

A. The rule which God at firſt revealed to man, for his obedience, was the moral law.

41. Q. *Wherein is the moral law ſummarily comprehended?*

A. The moral law is ſummarily comprehended in the ten commandments.

42. Q. *What is the ſum of the ten commandments?*

A. The ſum of the ten commandments is, To love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind; and our neighbour as ourſelves.

43. Q. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in theſe words, *I am the Lord thy God which have brought thee out of the land of Egypt, out of the houſe of bondage.*

44. Q. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, That becauſe God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

45. Q. *Which is the firſt commandment?*

A. The first commandment is, *Thou shalt have no other gods before me?*

46. Q. *What is required in the first commandment?*

A. The first commandment requireth us to know and acknowledge God, to be the only true God, and our God, and to worship and glorify him accordingly.

47. Q. *What is forbidden in the first commandment?*

A. The first commandment forbiddeth, the denying, or not worshipping and glorifying the true God, as God, and our God: and the giving that worship and glory to any other, which is due to him alone.

48. Q. *What are we specially taught by these words* (before me) *in the first commandment?*

A. These words *(before me)* in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other god.

49. Q. *Which is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.*

50. Q. *What is required in the second commandment?*

A. The second commandment requireth, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances, as God hath appointed in his word.

51. Q. *What is forbidden in the second commandment?*

A. The second commandment forbiddeth the wor-

ſhipping of God by images, or any other way, not appointed in his word.

52. Q. *What are the reaſons annexed to the ſecond commandment?*

A. The reaſons annexed to the ſecond commandment are, God's ſovereignty over us, his propriety in us, and the zeal he hath to his own worſhip.

53. Q. *Which is the third commandment?*

A. The third commandment is, *Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his name in vain.*

54. Q. *What is required in the third commandment?*

A. The third commandment requireth, the holy and reverend uſe of God's names, titles, attributes, ordinances, word, and works.

55. Q. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth all profaning or abuſing of any thing whereby God maketh himſelf known.

56. Q. *What is the reaſon annexed to the third commandment?*

A. The reaſon annexed to the third commandment is, That however the breakers of this commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgement.

57. Q. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the ſabbath-day to keep it holy, ſix days ſhalt thou labour and do all thy work, but the ſeventh day is the ſabbath of the Lord thy God, in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid ſervant, nor thy cattle, nor thy ſtranger that is within thy gates; for in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the ſabbath-day, and hallowed it.*

58. Q. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping holy to God, ſuch ſet times as he hath appointed in his word, expreſsly one whole day in ſeven, to be a holy ſabbath to himſelf.

59. Q. *Which day of the ſeven hath God appointed to be the weekly ſabbath?*

A. From the beginning of the world, to the reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly ſabbath, and the firſt day of the week ever ſince, to continue to the end of the world, which is the Chriſtian ſabbath.

60. Q. *How is the ſabbath to be ſanctified?*

A. The ſabbath is to be ſanctified by a holy reſting all that day, even from ſuch worldly employments and recreations as are lawful on other days, and ſpending the whole time in the public and private exerciſes of God's worſhip, except ſo much as is to be taken up in the works of neceſſity and mercy.

61. Q. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omiſſion or careleſs performance of the duties required, and the profaning the day by idleneſs, or doing that which is in itſelf ſinful, or by unneceſſary thoughts, words, or works, about worldly employments or recreations.

62. Q. *What are the reaſons annexed to the fourth commandment?*

A. The reaſons annexed to the fourth commandment are, God's allowing us ſix days of the week for our own employments; his challenging a ſpecial propriety in the ſeventh, his own example, and his bleſſing the ſabbath-day.

63. Q. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

64. Q. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preſerving the honour, and performing the duties belonging to every one, in their ſeveral places and relations, as ſuperiors, inferiors, or equals.

65. Q. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing againſt the honour and duty which belongeth to every one in their ſeveral places and relations.

66. Q. *What is the reaſon annexed to the fifth commandment?*

A. The reaſon annexed to the fifth commandment is, a promiſe of long life and proſperity (as far as it ſhall ſerve for God's glory, and their own good) to all ſuch as keep this commandment.

67. Q. *Which is the ſixth commandment?*

A. The ſixth commandment is, *Thou ſhalt not kill.*

68. Q. *What is required in the ſixth commandment?*

A. The ſixth commandment requireth all lawful endeavours to preſerve our own life, and the life of others.

69. Q. *What is forbidden in the ſixth commandment?*

A. The ſixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjuſtly; and whatſoever tendeth thereunto.

70. Q. *Which is the ſeventh commandment?*

A. The ſeventh commandment is, *Thou ſhalt not commit adultery.*

71. Q. *What is required in the ſeventh commandment?*

A. The ſeventh commandment requireth the preſervation of our own and our neighbour's chaſtity, in heart, ſpeech, and behaviour.

72. Q. *What is forbidden in the ſeventh commandment?*

A. The ſeventh commandment forbiddeth all unchaſte thoughts, words, and actions.

73. *Q. Which is the eighth commandment?*

A. The eighth commandment is, *Thou ſhalt not ſteal.*

74. *Q. What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward eſtate of ourſelves and others.

75. *Q. What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatſoever doth or may unjuſtly hinder our own or our neighbour's wealth or outward eſtate.

76. *Q. Which is the ninth commandment?*

A. The ninth commandment is, *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

77. *Q. What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, eſpecially in witneſs bearing.

78. *Q. What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatſoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

79. *Q. Which is the tenth commandment?*

A. The tenth commandment is, *Thou ſhalt not covet thy neighbour's houſe; thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's.*

80. *Q. What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of ſpirit toward our neighbour and all that is his.

81. *Q. What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all diſcon-

tentment with our own eſtate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

82. *Q. Is any man able perfectly to keep the commandments of God?*

A. No mere man, ſince the fall, is able, in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

83. *Q. Are all tranſgreſſions of the law equally heinous?*

A. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more heinous in the ſight of God than others.

84. *Q. What doth every ſin deſerve?*

A. Every ſin deſerveth God's wrath and curſe, both in this life, and that which is to come.

85. *Q. What doth God require of us that we may eſcape his wrath and curſe due to us for ſin?*

A. To eſcape the wrath and curſe of God, due to us for ſin, God requireth of us faith in Jeſus Chriſt, repentance unto life, with the diligent uſe of all the outward means whereby Chriſt communicateth to us the benefits of redemption.

86. *Q. What is faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving grace, whereby we receive and reſt upon him alone for ſalvation, as he is offered to us in the goſpel.

87. *Q. What is repentance unto life?*

A. Repentance unto life is a ſaving grace, whereby a ſinner, out of a true ſenſe of his ſin, and apprehenſion of the mercy of God in Chriſt, doth, with grief and hatred of his ſin, turn from it unto God, with full purpoſe of heart, and endeavour after new obedience.

88. *Q. What are the outward means whereby Chriſt communicateth to us the benefits of redemption?*

A. The outward and ordinary means, whereby Chriſt

communicateth to us the benefits of redemption, are his ordinances, eſpecially the word, ſacraments, and prayer; all which are made effectual to the elect for ſalvation.

89. Q. *How is the word made effectual to ſalvation?*

A. The Spirit of God maketh the reading, but eſpecially the preaching of the word, an effectual means of convincing and converting ſinners, and of building them up in holineſs and comfort, through faith unto ſalvation.

90. Q. *How is the word to be read and heard, that it may become effectual to ſalvation?*

A. That the word may become effectual to ſalvation, we muſt attend thereunto with diligence, preparation and prayer, receive it with faith and love, lay it up in our hearts, and practiſe it in our lives.

91. Q. *How do the ſacraments become effectual means of ſalvation?*

A. The ſacraments become effectual means of ſalvation, not from any virtue in them, or in him that doth adminiſter them, but only by the bleſſing of Chriſt, and the working of his Spirit in them that by faith receive them.

92. Q. *What is a ſacrament?*

A. A ſacrament is a holy ordinance, inſtituted by Chriſt, wherein, by ſenſible ſigns, Chriſt and the benefits of the new covenant are repreſented, ſealed, and applied to believers.

93. Q. *What are the ſacraments of the new teſtament?*

A. The ſacraments of the new teſtament are, Baptiſm and the Lord's ſupper.

94. Q. *What is baptiſm?*

A. Baptiſm is a ſacrament, wherein, the waſhing with water, in the name of the Father, and of the Son, and of the Holy Ghoſt, doth ſignify and ſeal our ingrafting into Chriſt, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

95. Q. *To whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

96. Q. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

97. Q. *What is required to the worthy receiving of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves, of their knowledge to discern the Lord's body; of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat and drink judgement to themselves.

98. Q. *What is prayer?*

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies.

99. Q. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer; but the special rule of direction, is that form of prayer, which Christ taught his disciples, commonly called, *The Lord's prayer.*

100. Q. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer, which is, *Our*

Father which art in heaven, teacheth us to draw near to God, with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

101. Q. *What do we pray for in the first petition?*

A. In the first petition, which is, *Hallowed be thy name*, we pray, that God would enable us and others to glorify him, in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

102. Q. *What do we pray for in the second petition?*

A. In the second petition, which is, *Thy kingdom come*, we pray, that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

103. Q. *What do we pray for in the third petition?*

A. In the third petition, which is, *Thy will be done in earth, as it is in heaven*, we pray, That God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

104. Q. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, *Give us this day our daily bread*, we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

105. Q. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, *And forgive us our debts, as we forgive our debtors*, we pray, That God, for Christ's sake, would freely pardon all our sins, which we are the rather encouraged to ask, because, by his grace, we are enabled from the heart to forgive others.

106. Q. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, *And lead us not*

into temptation, but deliver us from evil, we pray, That God would either keep us from being tempted to ſin, or ſupport and deliver us when we are tempted.

107. Q. *What doth the concluſion of the Lord's prayer teach us?*

A. The concluſion of the Lord's prayer, which is, *For thine is the kingdom, and the power, and the glory, for ever,* AMEN, teacheth us to take our encouragement in prayer from God only, and in our prayers to praiſe him, aſcribing kingdom, power, and glory to him. And in teſtimony of our deſire and aſſurance to be heard, we ſay, AMEN.

The LORD's PRAYER, *Matth.* vi.

OUR Father which art in heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever. *Amen.*

The CREED.

I Believe in God, the Father Almighty, Maker of Heaven and Earth, and in Jeſus Chriſt, his only Son, our Lord, who was conceived by the power of the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried: He deſcended into Hell*; the third day he roſe again from the dead, he aſcended into Heaven, and ſitteth on the right Hand of God the Father Almighty, from thence he ſhall come to judge the quick and the dead. I believe in the Holy Ghoſt; the Holy Catholic Church; the communion of ſaints; the forgiveneſs of ſins; the Reſurrection of the body; and the life everlaſting. *Amen.*

* i. e. Continued in the ſtate of the dead, & under the power of death till the third day.

Queſtions for CHILDREN, *by the Rev.* J. BROWN.

Q. WHO made you? A. God.

Q. Who redeems you? A. Chriſt.

Q. Who ſanctifies you? A. The Holy Ghoſt.

Q. Of what was you made? A. Of duſt.

5. Q. What doth that teach you?

A. To be humble and mindful of death.

Q. For what end was you made? A. To ſerve God.

Q. Why ought you to ſerve God?

A. Becauſe he made, preſerves, and redeems me.

Q. How ſhould you ſerve God?

A. By believing on his Son, calling on his name, and obeying his commands.

Q. To whom are you to pray? A. To God only.

10. Q. How often ought you to pray to God?

A. At leaſt every morning and evening.

Q. For what things are you to pray daily to God?

A. That he would bring me to Chriſt, renew my heart, forgive my ſin, and keep me from evil.

Q. What kind of a heart have you by nature?

A. A heart filled with all unrighteouſneſs.

Q. Doth your wicked heart make all your thoughts, words, and actions ſinful?

A. Yes: I do nothing but ſin.

Q. Can you reform and renew your wicked heart?

A. No: I am *dead* in treſpaſſes and ſins.

15. Q. What then can change and melt your rebellious, hard and ſtony heart, and make it alive and holy?

A. Nothing but God's almighty power and free grace.

Q. Hath God promiſed you a new heart, pardon of ſin, with every other bleſſing, and commanded you to aſk them from him by prayer? A. Yes.

Q. For whoſe ſake are you to ſeek theſe mercies from God in prayer? A. Only for Chriſt's ſake.

Q. Why muſt you be ſo earneſt in praying for an in-

tereſt in Chriſt, newneſs of heart, and pardon of ſin?

A. That I may live always in readineſs for death.

Q. Is your life very ſhort, frail, and uncertain?

A. Yes; perhaps I muſt die the next moment.

20. Q. What ſhall become of you if you die in your ſin?

A. I muſt go to hell with the wicked.

Q. What kind of a place is hell?

A. A place of endleſs torment, being a lake that burns with fire and brimſtone.

Q. Who are the wicked that go to hell at death?

A. Such as refuſe Chriſt, neglect to read God's word, and pray to him: or who lie, ſteal, curſe, ſwear, profane the ſabbath, and diſobey their parents.

Q. Who are wicked men's companions in hell?

A. Their father the devil, and his angels.

Q. Where do the godly go at death? A. To heaven.

25. Q. What kind of a place is heaven?

A. A moſt glorious, holy, and happy place.

Q. Who are the godly that go to heaven at death?

A. Such as embrace Chriſt, love God, and hate evil.

Q. Who ſhall be godly men's companions in heaven?

A. God their Father, Chriſt their Saviour, and the holy angels and glorified ſaints.

Q. What is the only way of getting ſafe to heaven?

A. Receiving the Lord Jeſus, and walking in him.

Q. What are you chiefly to remember in the days of your youth? A. My Creator and Redeemer.

30. Q. What doth God chiefly require of you?

A. To believe and obey him.

Q. What is the only rule of your faith and obedience?

A. The bible, or holy ſcriptures.

Q. Whom ought you to love above all things?

A. God in Chriſt, as my Father and portion.

Q. Why muſt you love God above all things?

A. Becauſe he is ſo glorious in himſelf, and ſo kind to me.

Q. In what is God ſo kind to you?

A. He gives me my life, health, food, and raiment; and offers me his Chriſt, and all good things with him.

35. Q. In what doth your chief happineſs lie?

A. In the enjoyment of God.

Q. What is God? A. God is a Spirit.

Q. What kind of a Spirit is God?

A. He is an infinite, eternal, and unchangeable Spirit.

Q. Doth God ſee and know all things?

A. Yes; he knows the very thoughts of our heart.

Q. Cannot God do whatever he pleaſeth?

A. Yes; for he is Almighty.

40. Q. Can he act or approve any thing ſinful?

A. No; for he is infinitely holy.

Q. How many Gods are there? A. *One* only.

Q. How many perſons are there in the Godhead?

A. Three; the Father, the Son, and the Holy Ghoſt.

Q. Is each of theſe three perſons the Moſt High and only true God? A. Yes.

Q. Do not then theſe three perſons make three Gods?

A. No; they are but one and the ſame God.

45. Q. In what are they the ſame? A. In ſubſtance.

Q. In what are they equal? A. In power and glory.

Q. Is not then God far more great and glorious than we can conceive? A. Yes.

Q. Had ever God a beginning? A. No.

Q. Will he ever have an end?

A. No; he is from everlaſting to everlaſting.

50. Q. Had every thing beſides God a beginning? Yes.

Q. Shall every thing beſides him have an end?

A. No; angels and ſouls of men ſhall live for ever.

Q. Who gave all things their beginning? A. God.

Q. Of what did he make all things? A. Of nothing.

Q. By what did he make all things?

A. By the word of his power.

55. Q. In what time did he make all things?
A. In the ſpace of ſix days.
Q. For what end did he make all things?
A. For his own glory.
Q. In what condition did he make all things?
A. He made all things very good.
Q. Do all things ſtill continue to be very good?
A. No; ſin hath made devils and men very bad.
Q. Which is the worſt thing in the world?
A. Sin, that abominable thing which God hates.
60. Q. What makes ſin ſo exceeding bad?
A. It offends God, and breaks his law.
Q. How many kinds of ſin are there? A. Two.
Q. What are theſe two kinds? Original and actual.
Q. What is original ſin?
A. It is that ſin in which I was conceived and born.
Q. Doth original ſin wholly defile you, and is it ſufficient to carry you to hell, though you had no other ſin?
A. Yes; for it renders me altogether unholy.
65. Q. What other ſin have you beſides original ſin?
A. I have actual ſin alſo.
Q. What is actual ſin? A. It is the ſin which I daily commit in thought, word, and deed.
Q. What are the wages of ſin? A. Death and hell.
Q. What are you then by nature? A. I am an enemy to God, a child of Satan, and an heir of hell.
Q. Was mankind originally created in ſuch a ſinful and miſerable ſtate? A. No; our firſt parents, Adam and Eve, were created in a holy and happy ſtate.
70. Q. Did they continue in that holy and happy ſtate in which they were created? A. No; they fell from it.
Q. How fell they from it? By ſinning againſt God.
Q. What was Adam and Eve's firſt ſin?
A. Their eating the forbidden fruit.
Q. Who forbade them to eat this fruit? A. God,

Q. Who tempted them to eat it? A. The Devil.

75. Q. What evil was there in eating this fruit?

A. They hereby broke God's covenant, and ſo ruined themſelves and all their natural poſterity.

Q. How many covenants are there? A. Two.

Q. What are theſe two covenants?

A. The covenant of works and the covenant of grace.

Q. With whom did God make the covenant of works?

A. With Adam, for himſelf and his poſterity.

Q. With whom did he make the covenant of grace?

A. With Chriſt in the elect's name.

80. Q. What was the condition of the covenant of works?

A. Adam's perfect obedience.

Q. What is the condition of the covenant of grace?

A. Chriſt's fulfilling all righteouſneſs.

Q. Which of theſe two covenants is moſt excellent and glorious? A. The covenant of grace.

Q. Wherein is the covenant of grace more excellent?

A. It's bleſſings are more large and free, and it cannot be broken.

Q. Why cannot the covenant of grace be broken?

A. Becauſe Chriſt cannot fall, as Adam did.

85. Q. Did you and all mankind break the covenant of works in Adam's eating the forbidden fruit? A. Yes.

Q. How can that be, ſince you was not then born?

A. Adam repreſented me, and I ſinned in him.

Q. What did you fall from by Adam's eating the forbidden fruit? A. A ſtate of holineſs and happineſs.

Q. Into what did you fall by it?

A. Into a ſtate of ſin and miſery.

Q. Is there any recovery from the ſtate of ſin and miſery, into which the breach of the covenant of works hath brought you? A. Yes; by the covenant of grace.

90. Q. Cannot your own good thoughts, words, or actions, recover you by the covenant of works?

A. No; every thing I do is ſinful.

Q. Can God pardon your ſin without ſatisfaction to his juſtice?

A. No; he "will by no means clear the guilty."

Q. Can you ſatisfy God's juſtice for your own ſin?

A. No: I cannot even ceaſe from adding ſin to ſin.

Q. Is God willing to receive ſatisfaction for your ſin from another in your ſtead? A. Yes.

Q. But who is able and willing to give ſatisfaction for your ſin?

A. Jeſus Chriſt is both able and willing, and hath fully ſatisfied the law and juſtice of God for me.

95. Q. Why could none but Chriſt ſatisfy for your ſin?

A. Becauſe none but he could bear infinite wrath.

Q. But who is this Jeſus Chriſt?

A. He is the eternal Son of God in our nature.

Q. Who provided Jeſus Chriſt to be our Redeemer?

A. God, whom we had offended by our ſin.

Q. What moved God to provide this glorious Surety and Redeemer for us? A. Nothing but his own free love.

Q. How many offices hath Chriſt? A. Three.

100. Q. What are the three offices of our Redeemer?

A. The offices of a Prophet, Prieſt, and King.

Q. For what end do you need a Redeemer with this threefold office? A. To cure my threefold miſery.

Q. What is your threefold miſery?

A. Ignorance, guilt, and bondage.

Q. How doth Chriſt as a prophet cure your ignorance?

A. By his word and ſpirit teaching me.

Q. How doth Chriſt as a prieſt remove your guilt?

A. By obeying God's law, and dying for me.

105. Q. How doth Chriſt as a king reſcue you from bondage?

A. By delivering me from the power of ſin and Satan.

Q. How many natures hath Chriſt? A. Two.

Q. What are the two natures of our Redeemer?

A. The nature of God, and the nature of man.

Q. Was Christ God from all eternity? A. Yes.

Q. Was Christ man from all eternity? A. No.

110. Q. When did our Redeemer become man?

A. *In the fulneſs of time;* near 1800 years ago.

Q. What doth Christ now continue to be?

A. Both God and man in one perſon.

Q. How long will Christ continue to be both God and man in one perſon? A. For ever.

Q. In what condition was Christ born when he became man? A. In a low condition.

Q. What was that low condition? A. He was born of a mean woman, in a ſtable, and laid in a manger.

115. Q. What ſort of a life had Christ in this world?

A. A moſt afflicted and ſorrowful life.

Q. What made Christ's life ſo afflicted and ſorrowful?

A. The wrath of God and contradiction of ſinners.

Q. What ſhameful and painful death did Christ die?

A. The curſed death of the croſs.

Q. For what end did Christ endure all theſe ſufferings?

A. To ſatisfy God's juſtice, and atone for our ſins.

Q. What became of Christ after his death?

A. His body was buried and his ſoul went to heaven.

120. Q. How long did Christ's body continue in the grave?

A. A part of three days.

Q. Did Christ's body corrupt in the grave? *A.* No?

Q. How came that? *A.* Becauſe he was without ſin.

Q. What became of Christ after his lying in the grave?

A. He roſe from the dead, and aſcended into heaven.

Q. Where ſits he there?

A. At the right hand of God.

125. Q. How long ſhall Christ continue ſitting at the right hand of God? A. For ever.

Q. Will Christ ever come again to this world? Yes.

Q. When will he come again to it?

A. At the laſt day.

Q. For what end will he come again at the laſt day?

A. To judge the world.

Q. Whom will Chriſt judge at the laſt day?

A. All devils and men, both the quick and the dead.

130. Q. Of what muſt we then give an account to God?

A. Of all our thoughts, words, and actions.

Q. By what ſhall the dead be raiſed up to the laſt judgement? A. By the almighty power of God.

Q. Who ſhall bring us and all mankind to the judgement ſeat of Chriſt? A. The holy angels.

Q. Whom will Chriſt ſet upon his right hand in the day of judgment? A. The righteous.

Q. Whom will he place on his left hand?

A. The wicked.

135. Q. What ſhall be the ſentence of the righteous?

A. "Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Q. What ſhall be the ſentence of the wicked?

A. "Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels."

Q. What ſhall become of the wicked after the paſſing of this ſentence?

A. They ſhall be caſt ſoul and body into hell fire.

Q. What ſhall become of the righteous? A. They ſhall triumphantly paſs into heaven with Chriſt.

Q. What ſhall the wicked for ever do in hell?

A. They ſhall roar, curſe, and blaſpheme God.

140. Q. What ſhall the righteous for ever do in heaven?

A. They ſhall behold the glory, and ſing the praiſes of God in Chriſt.

Q. How may we attain to that bleſſed ſtate?

A. By getting an intereſt in Chriſt and his righteouſneſs.

Q. What mean you by the righteouſneſs of Chriſt?

A. His obedience and ſuffering, or, his doing and dying.

Q. Can you be ſaved by the righteouſneſs of Chriſt, in a ſtate of ſin, and courſe of diſobedience to God's commands?

A. No; "without holineſs no man ſhall ſee the Lord."

Q. How many commands of God are there? A. Ten.

145. Q. Upon what did God of old write theſe ten commandments? A. Upon two tables of ſtone.

Q. How many commands are in the firſt table? Four.

Q. How many commands are in the ſecond? A. Six.

Q. What doth the firſt table of God's law contain?

A. Our duty to God.

Q. What doth the ſecond table contain?

A. Our duty to man.

150. Q. To whom did God deliver thoſe two tables of his law? A. To Moſes and the Iſraelites at mount Sinai.

Q. What is the fulfilment of the whole law of God?

A. Love to God and love to man.

Q. What doth the firſt command require of you?

A. To take the Lord alone to be my God in Chriſt.

Q. Why muſt you take God *as in Chriſt* for your God?

A. Becauſe, out of Chriſt, *God is a conſuming fire.*

Q. What doth the ſecond command require of you?

A. To pray to, and praiſe God, and read and hear his word.

155. Q. What doth the third command forbid you?

A. To curſe, ſwear, or ſpeak lightly of God.

Q. What doth the fourth command require of you?

A. To remember the ſabbath day to keep it holy.

Q. What doth the fifth command enjoin you?

A. To honour and obey my father and mother.

Q. What doth the ſixth command forbid you?

A. To fight, or hurt myſelf or my neighbour.

Q. What doth the ſeventh command forbid?

A. All uncleanneſs and filthy language.

160. Q. What doth the eighth command forbid?

A. All cheating, ſtealing, and robbing.

Q. What doth the ninth command forbid?

A. Lying, and ſpeaking evil of my neighbour.

Q. What doth the tenth command forbid?

A. All envying and coveting what is my neighbour's.

Q. In what manner ought you to keep all theſe ten commands? A. Perfectly and conſtantly.

Q. Can you keep any of them in this manner?

A. No; I break them all daily.

165. Q. In what do you daily break the commands of God?

A. In my thoughts, words, and deeds.

Q. What doth the leaſt breach of theſe commands deſerve?

A. God's eternal wrath and curſe.

Q. By whom think you to eſcape God's wrath and curſe?

A. By Jeſus Chriſt, the ſurety of loſt ſinners.

Q. Shall every man be ſaved by what Chriſt hath done and ſuffered?

A. No: *Many are called, but few are choſen.*

Q. Who may warrantably expect ſalvation through Chriſt?

A. Such as truly believe in him, and repent of their ſins.

170. Q. Can you believe and repent of yourſelf?

A. No; faith and repentance are the gifts of God.

Q. Are you not a ſtranger to God, and far off from him by nature?

A. Yes; but I am brought near to him by the blood and ſpirit of Chriſt.

Q. What are the ordinary means of our acquaintance with Chriſt? A. The word, ſacraments, and prayer.

Q. How many ſacraments are there? A. Two.

Q. What are theſe two ſacraments?

A. Baptiſm and the Lord's ſupper.

Q. Who appointed theſe ſacraments?

A. Jeſus Chriſt, the only king and head of the church.

Q. For what end hath Chriſt appointed theſe ſacraments?

A. To ſeal and apply himſelf and his benefits to us.

Q. How long ſhall baptiſm and the Lord's ſupper ntinue in the church? A. Till Chriſt's ſecond coming.

Q. With what was you baptiſed? A. With water.

Q. What doth the water uſed in baptiſm ſignify?

A. The precious blood of Chriſt.

Q. From what doth the blood of Chriſt cleanſe us?

A. From the filth and guilt of our ſin.

Q. From what ſin did you need to be waſhed in your ncy? A. From my original ſin.

Q. In whoſe name was you baptiſed?

A. In the name of the Father, Son, and Holy Ghoſt.

Q. What did you renounce in your baptiſm?

A. The ſervice of the devil, the world, and the fleſh.

Q. What did you engage to in your baptiſm?

A. To take the Lord alone to be my God in Chriſt, l to ſerve him always.

Q. How can you perform your baptiſmal engagements?

A. I muſt pray daily to God for grace to enable me.

Q. Can you pray aright of yourſelf?

A. No: but I muſt earneſtly plead that Chriſt would ch and enable me to pray.

Q. By what means doth Chriſt teach and enable us pray? A. By his word and ſpirit.

Q. What ſpecial pattern of prayer hath Chriſt left us his word? A. The Lord's prayer.

Q. Can you repeat the Lord's prayer?

A. Yes: *Our Father which art in heaven, &c.*

Q. How many petitions are in it? *A.* Six.

Q. Which is the firſt petition in the Lord's prayer?

A. Hallowed be thy name.

Q. What is the ſecond petition?

A. Thy kingdom come.

Q. What is the third petition?

A. Thy will be done in earth as it is in heaven.

Q. What is the fourth petition?

A. Give us this day our daily bread.

195. Q. What is the fifth petition?

A. Forgive us our debts, or ſins, *as we forgive our debtors.*

Q. What is the ſixth petition?

A. Lead us not into temptation, but deliver us from evil.

Q. How doth Chriſt's ſpirit enable you to pray?

A. By giving me a praying heart, and ſhewing me what I ought to plead for.

Q. Will not God accept the requeſts of your lips.

A. No; unleſs they proceed from my heart.

Q. Can you pray with your heart before it be renewed by the Spirit of God? *A.* No.

200. Q. What is the prayer of the wicked in God's account? *A. It is an abomination to the Lord.*

Q. Will you then receive Chriſt, pray earneſtly, and live ſoberly, righteouſly and godly?

A. Yes; through the grace of God enabling me I will.

Q. What will your ſincere prayers, and holy life iſſue in at laſt?

A. In my full enjoying of God in Chriſt, and triumphant praiſing of him for evermore.

FINIS.